

## 17TH ANNIVERSARY.

(Continued from First Page.)

redemption, and also into closer sympathy with the whole wide-spread church of Christ throughout the ages and throughout the world.

With the beginning of April, 1887, we adopted as a congregation the new order in our church's amended directory for worship, whereby our offerings in God's house are put into their true aspect. Formerly they were called "collections," and the pastor was made to appeal to the people once a month or oftener for charitable gifts, and many regarded it with repugnance, counting it an obtruding of secular business into the sanctities of worship. But we have come to learn that by our very offerings ourselves we can worship God—for "God loveth a cheerful giver." Every Lord's day we bring, as God has prospered us, and offer it with a prayer for its acceptance, both our fair contribution for the support and furtherance of our Lord's kingdom in the earth and thank-offering besides, as grateful hearts are moved by a sense of all His benefits.

Under this impulse our contributions immediately increased—the average gifts to objects outside of our own congregation for the three preceding years being \$2,756, and the average for the three succeeding years being \$3,520—a gain of nearly 28 per cent., and this increase has been well maintained.

Neither has this gain been at the expense of our home support, the average contributions for that purpose being for the three preceding years \$6,110, and the average for all the years since being \$6,160.

You have given in these seventeen years for outside benevolent objects through church channels—besides many untraceable, private, individual gifts of your right hands, which even your left hands did not know of—\$57,052, and for home support, buildings, renovations and current expenses \$112,500—a total of nearly \$170,000.

I am confident that in the last great review we shall not regret this part of our stewardship.

These same years have seen a discontinuance also of that long theological Confession of Faith, which all candidates for the Lord's Supper were formerly required to assent to, and the adoption in its stead of our present simpler and more devotional forms for public baptism and communion. These are abridged from ancient formulas framed or approved by the leading ministers of the venerated Westminster Assembly itself—the very men who were the chief authors of our Confession of Faith and Catechisms.

Identical lines with the since famous Christian Endeavor societies, though none of us knew of that society at the time.

But I must pass on to speak of the pastoral work as related to individuals. When the responsibility of the spiritual oversight here was laid upon me, there were connected with the parish 190 families or households, and at no time since has the number been smaller—although after rising to 221 in 1877, it fell again to 190 in 1881. This was chiefly on account of many removals from the town in those years whose vacant places were not made good. Since 1881 the congregation with the town, has steadily increased until at present the families which I regularly visit number 245—comprising about 900 persons.

The church reported at the annual spring enumeration before I came 441 communicants. There are now 508, probably representing a larger actually present membership than ever before in its history. For though as long ago as 1858 we were reported once 513 and twice subsequently 509. That was under the old discipline whereby names of absentees continued to be counted sometimes for many years. Our custom is now to place them, after one year, in a separate list, and not estimate them longer as a part of the church's strength.

There have been received to membership in these seventeen years 485 persons, more by 44 than the church consisted of at the beginning of the pastorate. Three hundred and five of these were received on confession of faith; 180 by letter. We have dismissed by letter 188, eight more than we have received. So our gain has been wholly from true accessions won by Christ. One hundred and thirty-one members have died.

The average of accessions, taking all the years together has been 28.5 each year, and on confession 18 a year.

The same average of all the previous pastorates taken together is 17 a year.

It is encouraging, indeed, to find that in this most important respect we have not been falling back.

I find record of preaching to this congregation 1,192 sermons, besides 127 in the village and vicinity in the way of helping other pastors or exchanging—in all over 1,300. I have led and addressed over 350 prayer meetings, besides being present and speaking in many others. I have baptised 267 persons, of whom 99 have been adults; administered the Sacrament of the Lord's Supper to you here at times every occasion of its celebration, save one, in all these years.

But a pastor's work brings him into still closer personal contact with a

greeted me, and as I first remember it. Some of them the wives of the men already named—Mrs. Peloubet, Mrs. David Oakes, Mrs. Stiles, Mrs. Hyde, Mrs. Albert Morris, Mrs. Horace Plerson, and other equal with the best here or anywhere—Miss Keziah Ward, Mrs. Isaac Wheeler, Mrs. Joseph Smith, Samuel Taylor, Mrs. Riggs Hayes, Davey, Mrs. Ephraim Morris, Mrs. Caleb Davis, Mrs. James Moore, Aaron Ballard, Mrs. Aaron Pierce, Frissell, Miss Mary Bumstead, Miss Harriet Crowell, Mrs. Shibley, Mrs. Emeline Hullin. All of them and many others venerable not for years only, but for Christian character and faithfulness—100 exactly out of 301 whom I have followed with you to the grave were over seventy years old—one in each three.

I remember, with you, faithful workers in the Sunday-school who have been taken away. J. A. Davis, Jr., James Hunter, gifted in prayer because he walked with God, and Misses Kate and Jennie Freeman. All these I have loved with you in the Lord, and your little children also. Out of seventy different homes, I have been with you also in your joys—78 have married.

By all these experiences and memories, dear friends, I confess I am bound to you very strongly. When I address you here I speak to those I know and love and have prayed with and prayed for. The difference almost surprises me whenever I preach or speak to any other people in any other place.

I recognize the fact that if I should be called to be pastor of another people, I could not now probably remain with them as long as I have lived among you. No other so protracted service is likely appointed for me, and even if it would be, after reaching middle life one cannot make new friends readily, but clings to the old.

## Crushed Beneath a Street-Car.

Thomas Lakeland, about fifty years of age, who has been well-known about the Newark Centre Market for nearly a score of years, was run over by a Bloomfield car Monday afternoon, and may lose his left foot as a result. Lakeland lives at No. 516 Third Street, which is near the Bloomfield Avenue bridge over the canal. He has long been a familiar sight at the entrance to the market, where he sold spectacles and eyeglasses.

On Monday afternoon about 4 o'clock he started for home as usual, and at the stables transferred to car No. 16. A short cut has been worn by long usage from the northerly end of the canal bridge across to Third Street, and by availing himself of it, Lakeland could save some walking in going to his home.

## Of Interest To Married Men.

The bane of the married man who is occasionally kept out late by the demands of business or the sudden sickness of a friend is, of course, his wife. She always hears him when he comes in, and puts him to rout the next morning at the breakfast table with her steady, martyr-like gaze, as he explains why he was late. "Sensible married men" long ago gave up the attempt to get in without their wives hearing them. Practically, it is something which cannot be done. For a long time men tried taking off their shoes at the foot of the stairs, but it never seemed to do any particular good. Many have tried taking them off in the street before going in the front gate, but to no purpose; the laborious and exasperating process of finding the keyhole of the front door invariably awakened the sleeping sharers of their joys and sorrows. A Yonkers man named Craddock once took his shoes off eight blocks from home and hung them on a lamp-post, but when he reached the house he found his wife wide awake counting the strokes of the clock as it struck three. So, as we intimated, the wise married man now walks in boldly and does not take off his shoes till the last thing, no matter what the hour, though the practice of not taking them off at all, but retiring with them still on, is apt to rouse suspicion.

What course, then, asks the green and unpracticed bachelor, does the married man pursue to obtain immunity in the case of late home-coming? The usual practice, we are sorry to say, is to resort to base deceit concerning the time at which he arrived home. Though a wife invariably wakes up when her husband comes in late, tired out with office or sick-chamber work, she does not usually rise to consult the clock. She depends, rather, on its striking, counting the strokes of midnight, and still more especially of the small hours following with deadly precision. But this unwholesome practice on the part of this wife is obviated by the general use of the Boyd Family Clock Regulator. This was invented by Henry Boyd, a philanthropist of Harrisburg, Penn., in 1887, and may be applied to any clock, though its existence is known to but few wives. Its operation is simple: after having passed the treacherous front door with its illusive, and, as it sometimes seems, actually non-existing keyhole, the returning head of the house, feeling certain that his wife is awake, touches a hidden spring in the clock, which causes it to strike 10, or 11, or at the outside 12, as he deems most prudent, thus largely or wholly disarming the unsuspecting woman. An idea of the popularity of the Boyd Regulator may be gained from the fact that of the new clocks sold in this

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